

36\$ SOUL OF MAX UNDER ^{unfort,}
^{like petted animals, without ever realizing that they are prob-}
^{ably thinking other people's thoughts, living by other people's}
 standards, wearing practically what one may call
 other ^{people's}
 second-hand clothes, and never being themselves
 for ^a
 moment. "He who would be free/" says a ^{single}
 thinker, ^{"must}
 not c'-nft rrn." And authority, by bribing people to
 conform,
 produces a very gross kind of over-fed barbarism
 amongst ^{us.}
 With authority, punishment will pass away. This
 will ^{be}
 a great gain—a gain, in fact, of incalculable value. As
 one ^{reads}
 history, not in the expurgated editions written for
 schoolboys
 and passmen, but in the original authorities of
 each ^{time,} ^{one}
 is absolutely sickened, not by the crimes that the
 wicked ^{have}
 committed, but by the punishments that the
 good ^{have}
 inflicted; and a community is infinitely more
 brutalized ^{by} ^{the}
 habitual employment of punishment, than it is by
 the ^{occurrence}
 of crime. It obviously follows that the more
 punishment ^{is}
 inflicted the more crime is produced, and most
 modern ^{legis-}
 lation has clearly recognized this, and has made it
 its ^{task} ^{to}
 diminish punishment as far as it thinks it can.
 Wherever ^{it}
 has really diminished it, the results have always
 been ^{extremely}
 good. The less punishment, the less crime. When
 there ^{is} ^{no}
 punishment at all, crime will either cease to exist,
 or, ^{if} ^{it} ^{occurs,}
 will be treated by physicians as a very distressing
 form ^{of} ^{de-}
 mentia, to be cured by care and kindness. For
 what ^{are} ^{called}
 criminals nowadays are not criminals at all.
 Starvation, ^{and} ^{not}
 sin, is the parent of modern crime. That indeed is
 the ^{reason} ^{why}
 our criminals are, as a class, so absolutely
 uninteresting ^{from}
 any psychological point of view. They are not
 marvellous
 Macbeths and terrible Vautrins. They are merely
 what ^{ordinary}
 respectable, commonplace people would be if
 they ^{had} ^{not}
 got enough to eat. When private property is
 abolished ^{there}
 will be no necessity for crime, no demand for it;
 it ^{will} ^{cease}
 to exist. Of course, all crimes are not crimes
 against ^{property,}
 though such are the crimes that the English law,
 valuing ^{what}
 a man has more than what a man is, punishes
 with ^{the} ^{harshest}
 and most horrible severity (if we except the crime
 of ^{murder,}
 and regard death as worse than penal servitude,
 a ^{point} ^{on}
 which our criminals, I believe, disagree). But
 though ^a ^{crime}
 may not be against property, it may spring from
 the ^{misery}
 and rage and depression produced by our wrong
 system ^{of}
 property-holding, and so, when that system is
 abolished, ^{will}
 disappear. When each member of the community
 has sufficient